

dancing in the house late into the night, and the days were spent in feasting, sword-dances, and masquerading.

It is regarded as a very "good" marriage for Sanjani.

The marriage ceremony, which is private, was performed

in the church at sunrise on the fourth day.

There were

present Mar Sergis the bridegroom's uncle, the bridegroom,

"the bridegroom's friend," and Sanjani and her mother,

who were preceded to the church by a fifer.

The marriage

service, which took half an hour, was performed at the

west end of the nave. At the conclusion wine and water

(but not as a Eucharistic symbol), mixed with a little earth

from the church precincts, were administered to the married

couple. The ring is used as with us. The most curious

part of the ceremony is that while the service or <sup><e</sup> Bless-

ing," as it is called, is proceeding, the groomsmen holds

up a light wooden frame, to which fruits are attached.

This is also hung over the bridegroom's head at the

father-in-law's house, and is carried with him when he goes

out to dance. It is broken on the last day of the feast-

ing, and the pair and their friends eat the fruit. The

festivities were prolonged for three days more, after which

the bride, with music and firing of guns, was taken away

in charge of the matrons to her husband's house in

Jelu, where there were to be rejoicings and feasting

for other seven days. As the bride's procession passes,

the bridegroom, attended by his young men-friends, takes

his place on a roof, with a store of apples beside him,,

which, after signing himself with the Cross,

he throws  
among the crowd, the hitting of the bride  
being regarded  
as a sign of good luck.

Bishops are not allowed to marry, but  
to priests  
after their ordination both first and second  
marriages are  
permitted. The law of divorce is very lax,  
even accord-  
ing to the Church canons, and Canon  
Maclean says that  
the practice is very bad, and that it is a  
great temptation